NEW PUBLICATIONS.

The editor says in his preface: " With the materials In my hands I have endeavored to form an autobiegraphy (if the term may be permitted) of George Ellot. The life has been allowed to write itself in extracts from her letters and journals. Free from the obtrusion of any mind but her own, this method serves, I think, better than any other open to me, to show the development of her intellect and char-acter." George Eliot herself, in one of her letters, declares her repugnance " to autobiography, unless it can be so written as to involve neither selfgiorification nor impeachment of others," Her husband has in these volumes so arranged and selected picture of her development, and to avoid all of the objections expressed by her to consorious autobiography. The letters are, as he says, so arranged " as to form one connected whole, keeping the order of their dates, and with the least possible interruption

of comment, . . . a narrative of day-to-day life, with the play of light and shade which only letters, written in various moods, can give, and without which no portrait can be a good likeness." None of the letters are given in full. All have been pruned of irrelevant matter. What is retained is that which will afford help toward knowing the writer. The method is new, and its results approve the wisdom of it. For it has given the world one of the most genuine possible of autobiographical records; record wholly free from the self-consciousness which must color all deliberate self-description, and enriched by countless little touches which reveal the character of the writer in the most artless and trustworthy way.

And after the acrid, atrabilious biographical

works of late published, the abounding charity, the flowing sympathy manifested throughout these volumes are not less refreshing and delightful than the incellectual atmosphere of them is bracing and elevating. Some recent disillusionizing post-mortem relevations have tended to create a dread, among sensitive minds, of all attempts to exploit the ntimate life of popular authors. But it is pleasant to know that what George Eliot appears in her books, that and better she was in her private life; that though she suffered from ill-health continually, t never soured her temper or darkened her views of her fellow men and women; that she kept constantly before her a high standard of thinking and living; that she was as feminine to the end as though she had not possessed an intellect so virile in its force and grasp-an intellect whose chief effect upon her inner life seems to have been to eliminate the petty foibles which mar the excellence

The introductory chapter deals with her child-hood, and shows how she absorbed at that receptive period very much of the knowledge of rural life and scenery which was reproduced so powerfully in "Adam Bede," the "Scenes of Clerical Life," "The Mill on the Floss," and "Felix Holt." Her father, a peasant who had educated himself and acquired reputation for various practical knowledge, was agent for the estates of several noblemen and gentlemen, and in his constant drives about the country used to take little Marian with him, to her great delight. She was not exactly a precocious child, but she early produced the impression that per mind was out of the common. She experienced in her teens a powerful religious impression, and for a time was almost ascette in her renunciations. Then, as her reading grew, a reaction occurred, but she never was or could have been irreligious, and touched with a reverential feeling which quite changed their significance. Here is an early view of hers upon conformity and infidelity, which

already shows deep thought:

The first impulse of a young and lingenuous mind is to withhold the slightest sauction from all that contains even a mixture of supposed error. When the soul is just liberated from the wretened grant's bed of dogmas on which it has been racked and stretched ever since it began to think, there is a feeling of exultation and strong, hope. We think we shall run well when we have the full use of our limbs and the bracing air of independence, and we believe that we shall soon obtain something positive, which will not only more than compensate us for what we have renounced, but will be so well worth offering to others that we may venture to proslective as fasts as our zeal for truth may prompt us. But a year or two of reflection, and the experience of our own miserable weakness, which will ill afford to part even with the crutch of superstituth begins to apoear but a shadow of individual number. Agreement between intellectual errors which we once fanised were a mere incrustation have grown into the living body, and that we cannot, in the majority of cases, wrench them away without destroying vitality. We begin to find that the individuals, as with or the sum of the correspondence with Blackwood about the "Scenes from Clerical Life" is full of interest, and its curious that Charles Dickens was interest, and its curious that Charles Dickens was the skill indigent and good taste he has discovered to the sum of the first correspondence with Blackwood about the "Scenes from Clerical Life" is full of interest, and its curious that Charles Dickens was the skill indigent and good taste he has discovered to part even without control of the scene and the sum of the care of our own miserable weakness, which will ill and the sum of the sum o intellectual errors which we once fancied were a mere incrustation have grown into the living body, and that we cannot, in the majority of cases, wrench them away without destroying vitality. We begin to find that with individuals, as with nations, the only safe prevolution is one arising out of the wants which their own progress has generated. It is the quackery of infidelity to suppose that it has a nostrum for all mankind, and to say to all and singular, "Swallow my opinions and you shall be whole." If, then, we are debarred by such considerations from trying to reorganize opinions, are we to remain aloof from our fellow-creatures on occasions when we may fully sympathize with the feelings exercised, although our own have been melted into another monid; Ought we not on every opportunity to seek to have our feelings in harmony, though not in union, with those who are often richer in the fruits of faith, though not in reason, than ourselves? The results of nonconformity in a family are just an epitome of what happens on a larger scale in the world. An influential member chooses to omit an observance which, in the minds of all the rest, is associated with what is highest and most venerable. He cannot make his reasons intelligible, and so his conduct is regarded as a rehaxation of the hold that moral ties had on him previously. The rest are infected with the disease they magine in him. All the screws by which order was maintained are loosened, and in mere than one case a person's happiness may be ruined by the confusion of ideas which took the form of principles.

Dering the time when her mission was still decrease they have not part the lates and the lates when her restlessintelligence. During the time when her mission was still

obscure to her, yet when her restless intelligence was reaching out in all directions for fresh knowladge, she undertook the translation of Strauss's "Life of Jesus," and finished it conscientiously, though she was heartly tired of it before the end came. She also translated Feuerbach's " Essence of Christianity," and this was the only publication the title-page of which ever bore her real name-Marian Evans. She had not many personal dislikes, but in her youth she "could not abide" one popular

Writer. She says:

I am glad you detest Mrs. Hannah More's letters.

I like neither her letters, nor her books, nor her character. She was that most disagreeable of all monsters, a blue-stocking—a monster that can only exist in a miserably false state of society, in which a woman with but a smattering of learning or philosophy is classed along with singing mice and card playing pigs.

At this time too about 1 and 1 a

At this time, too, she rebelled strongly against Disraeii's potraiture of the Jews, and this is interesting in view of her later opinions as set forth in

esting in view of ner later opinions as set for an above the paniel Deronda." She says:

My gentile nature kicks most resolutely against any assumption of superiority in the Jews, and is almost ready to echo Voltaire's vitueperation. I how to the supremacy of Hebrew poetry, but much of their early mythology, and almost all their history, is utterly revolting. Their stock has produced a Moses and a Jesus; but Moses was impregnated with Expytian philosophy, and Jesus is venerated and adored by us only for that wherein he transcended or resisted Judaism. The very exaitation of their idea of a national deity into a spiritual monotheism seems to have been borrowed from the other Oriental tribes. Everything specifically Jewish is of a low grade.

Here is a curious view of "Jane Eyre":

Here is a curious view of " Jane Eyre"; I have read "Jane Eyre," and shall be glad to know what you admire in it. All self-sacrifice is good, but one would like it to be in a somewhat nobler cause than that of a diabelical law which chains a man soul and body to a putrefying carcass. However, the book is interesting; only I wish the characters would talk a little less like the heroes and heroines of police reports.

In a letter of the same period she writes: "I have seen Emerson, the first wan I have seen Emerson, the first wan I have seen Emerson.

seen Emerson—the first man I have ever seen "-but she does not give any account of "the Emerson day," as she calls it. Her letters are so full of sententious expressions and suggestive or brilliant

writers who have most profoundly infinenced mewho have rolled away the waters from their bed,
raised new mountains and "spread delicious valleys
for me—are not in the least oracles to me. It is just
possible that I may not embrace one of their opinions; that I may wish my life to be shaped quite
differently from theirs. For instance, it would signify nothing to me if a very wise person were to
stun me with proofs that Ronsseau's views of life,
religion and government are miserably erroneous—
that he was guilty of some of the worst bassesses that
have degraded civilized maa. I might admit all
this: and it would not be the less true that
Rousseau's genius has sent that electric thrill
through my intellectual and moral frame which has
awakened me to new perceptions; which has made
man and nature a fresh world of thought and
feeling to me; and this not by teaching me any new
heitef. It is simply that the rushing mighty wind
of his inspiration has so quickened my faculties
that I have been able to shape more definitely for
myself ideas which had previously dwelt as dim
Ahnungen in my soul; the fire of his genius has so
fused together old thoughts and prejudices that I
have been ready to make new combinations.

Here is a good-humored criticism of Brougham;
You should read the debates on the opening of

Here is a good-humored criticism of brougham:
You should read the debates on the opening of
Parliament in The Times. Lord Brougham, the greatest of English crators, perpetrates the most delicious non sequitur I have seen for a long time. "My
Lords. I believe that any disturbance of the repose
of the world is very remote, because it is our undestable right and an unquestionable duty to be prepared
with the means of defence, should such an event
occur." These be thy gods, O Israel!

After the death of her father she passed some months in Switzerland, her letters from which country are delightful. Then followed her connection with George Henry Lewes, which produced a painful sensation among her friends, but ushered in a union apparently unbroken by the least discord, and the source of the most complete happiness to both, until his death. Mr. Cross says of this event:

event:

In forming a judgment on so momentous a question, it is, above all things, necessary to understand what was actually undertaken, what was actually achieved; and in my opinion, this can best be arrived at, not from any outside statement or arguments, but by iconsideration of the whole tenor of the life which follows, in the development of which Mr. Lewes's true character, as well as (George Ehot's, will unfold itself. No words that any one elec can write, no arguments any one else can use, will, I think, be so impressive as the life itself.

He gives a letter of George Eliot on the occurrence, but it does not certainly afford any explanation of her action, though it may be regarded as showing that she considered herself entirely justi-

life, namely, the beginning of her fiction writing, and she has put on record an interesting account of

it:

September, 1856, made a new era in my life, for it was then I began to write fiction. It had always been a vague dream of mine that some time or other I might write a novel; and my shadowy conception of what the novel was to be, varied, of course, from one epoch of my life to another. But I never went further toward the actual writing of the novel than an introductory chapter describing a Stadordshire village and the life of the neighboring farm-houses; and as the years passed on I lost any hope that I should ever be able to write a novel, just as I desponded about everything else in my future life. I always thought I was deficient in dramatic power, both of construction and dialogue, but I felt I should be at my ease in the descriptive parts of a novel. My "introductory chapter" was pure description, though there were good materials in it for dramatic presentation. It happened to be among the papers I had with me in Germany, and one evening at Berlin something led me to read it to George. He was struck with it as a bit of concrete description, and it suggested to him the possibility of my being able to write a novel, though he distrusted—indeed, disbelieved in—my possession of that it was worth while to see how far my mental power would go toward the production of a novel, was strengthened. He began to say very positively, "You must try and write a story," and wasen we were at Tenby he urged me to begin at once. I deferred it, however, after my usual fashion with work that does not present itself as an absolute duty. But one morning, as I was thinking what should be the subject of myfirst story, my thoughts merged themselves into a dreamy doze, and I imagined myself writing a story of which the title was "The Sad Fortunes of the Reverend Amos Barton." I was soon wide awake again and told G. He said: "Oh, what a capital title!" and from that time I had settled in my mind that this should be my first story. George used to say: "It may be a failure—it may be that you are unable to write fiction. Or, perhaps, it may be just good enough to warrant your trying again." Again: "You may write a chef d'œuvre at once—there's ne telling." But his prevalent impression was, that though I could hardly write a poor novel, my effort would want the highest quality of fiction—dramatic presentation. He used to say: "You have wit, description and philosophy—those go a good way toward the production of a novel. It is worth while for you to try the experiment."

We determined that if my story turned out good enough the world send it to Blackwood; but G. thought the more probable result was that I should have to lay it aside and try again.

The whole of the correspondence with Blackwood about the "Seenes from Clerical Life" is full of

interest, and it is curious that Charles Dickens was one of the first to declare that the author was a woman. In a letter to the unknown author he said: "I have observed such womanly touches in these moving fictions, that the assurance on the title-page is insufficient to satisfy me even now. If they originated with no woman, I believe that no man ever before had the art of making himself mentally so like a woman since the world began." This was shrewd insight. Froude thought the author a clergyman. Mrs. Carlyle thought the author " a man of middle age with a wife from whom he has got those beautiful feminine touches in his book.

Mrs. Oliphant was confident the writer was not a woman. Thackeray held the same opinion. And' then came the piratical Liggins, and for a long time audaciously fattened on the reputation of being the real George Eliot.

The history of "Adam Bede" is given fully in the letters, but it differs little from the account already familiar to the world, though the true genesis of such a book must always be very inter-

As illustrating the lighter side of a naturally grave character, the following playful description of a little dog who had been given to her is quoted:

little dog who had been given to her is quoted:

Pug is come! come to fill up the void left by false
and narrow-hearted friends. I see already that he
is without envy, hatred or malice—that he will
betray no secrets, and feel neither pain at my
success nor pleasure in my chagrin. I hope the
photograph does justice to his physiognomy. It is
expressive: full of gentleness and affection, and
radiant with intelligence when there is a savory
morsel in question—a hopeful indication of his
mental capacity. I distruct all intellectual pretension that announces itself by obtuseness of palate!

I wish you could see him in his best pose—when I
have arrested him in a violent career of carpetseratching, and he looks at me with forcleay very
wide apart, trying to penetrate the deep mystery
of this artitrary, not to say capricious, prolibition.
He is snoring by my side at this moment, with a
serene promise of temaining quiet for any length of
time; he couldn't behave better if he had been expressiy educated for me. I am too lazy a lover of
dogs and all carthly things to like them when they
give me much trouble, preferring to describe the
pleasure other people have in taking trouble.

There is more about Pug in the letters, and some

There is more about Pug in the letters, and some of it is quite " Dickensy."

There is much correspondence about "The Mill on the Floss" and "Romola," and it shows with what conscientious painstaking George Eliot prepared all her work. Her reading at all times was prodigious. She was veritably a helluo librorum, and, like Macaulay, her appetite was most catholic and com-prehensive. For "Romola" she travelled and investigated extensively in Italy, seeking as she said to ges the local atmosphere and color of the Florentine society she was going to write about. No trouble was too great for her in these matters, in fact. But Romola" exhausted her greatly. Mr. Cross says of it:

of it:

I remember my wife telling me, at Witley, how ernelly she had suffered at Dorking from working under a leaden weight at this time. The writing of "Romola" ploughed into her more than anylof her other books. She told me she could put her finger on it as marking a well-defined transition in her lite. In her own words: "I began it a young woman—I finished it an old woman."

George Eliot suffered from dyspepsia, but it does not seem to have produced upon her the disastrous effects it had upon Carlyle. For the writes thus genially under its influence:

ideas that it is singularly difficultito select from them, and it is necessary to warn the reader that such excerpts as we have given are by no means put forth as being specially excellent, for in truth where there is such a solid body of really admirable writing it is impossible to do more than exemplify the average goodness of the work by citation.

This is from a letter on the influence of writers:

I wish you thoroughly to understand that the

with a palpitating heart and awkward manners. Impossible to imagine the large charity I have for people who setest me. But don't you be one of them.

She was subject to deep depressions all through her life, and at such periods she doubted her own capacity (of which indeed she always entertained a humble opinion), of her usefulness in the world, of her conclusions upon vital problems; but never of the love and tenderness of her friends.

The third volume is occupied with the Spanish journey undertaken preparatory to the writing of "The Spanish Gypsy"; with the writing of "Middlemarch" and "Daniel Deronda"; and with some account of her brief married life with Mr. Cross. It is worth while to quote from a later letter on "Deronda." to show how her mind had expanded

is worth while to quote from a later letter on "Deronda." to show how her mind had expanded in relation to the Jews. She says:

As to the Jewish element in "Deronda." I expected from first to last, in writing it, that it would create much stronger resistance, and even repulsion, than it has actually met with. But precisely because I feit that the usual attitude of Christians toward Jews is—I hardly know whether to say more impious or more stupid when viewed in the light of their professed principles, I therefore feit urged to treat Jews with such sympathy and understanding as my nature and knowledge could attain to. Moreover, not only toward the Jews, but toward all Oriental peoples with whom we English come in contact, a spirit of arrogance and contemptuous dictatorialness is observable which has become a national disgrace to us. There is nothing I should care more to do, if it were possible, than to rouse the imagination of men and women to a vision of human claims in those races of their fellow-men who most differ from them in customs and beliefs. But toward the Hebrews we Western people, who have been reared in Christianity, have a peculiar debt, and, whether we acknowledge it or not, a peculiar thoroughness of fellowship in religious and moral sentiment. Can anything be more disgusting than to hear people called "educated" making small jokes about eating ham, and showing themselves empty of any real knowledge as to the relation of their own social and religious life to the history of the people they think themselves witty in insulting? They hardly know that Christ was a Jew. And I find men, educated, suposing that Christ spoke Greek. To my feeling, this deadness to the history which has prepared half our world for us, this inability to find interest in any form of life that is not clad in the same coat-tails and founces as our own, lies very close to the worst kind of irreligion. The best that can be said of it is, that it is a sign of the intellectual narrowness—in plain English, the stupidity—which is st it is a sign of the intellectual narrowness—in plain English, the stupidity—which is still the average

description of George Eliot's character; a descrip tion the more interesting because the one man who could have done it better died before her, and because no other living man perhaps is in a position to speak with anything like the same authority on those matters the truth of which demands prolonged and intimate observation. He says that she

Continuous thought did not fatigue her. She sould keep her mind on the stretch hour after hour: he body might give way, but the brain remained

Continuous thought did not fatigue her. She could keep her mind on the stretch hour after hour: the body might give way, but the brain remained unwearied.

Her memory held securely her great stores of reading. Even of light books her recollections were always crisp, definite and vivid. On our way home from Venice, after my illness, we were reading French novels of Cherbultez, Alphots: Dandet, Gustave Droz, George Sand. Most of these books she had read years before, and I was astonished to find what clear-cut, accurate impressions had been retained, not only of all the principal characters, but also of all the subsidiary personages—even their names were generally renembered. But, on the other hand, her verbal memory was not always to be depended on. She never could trust herself to write a quotation without verifying it.

In foreign languages George Eliot had an experience more unusual among women than among men. With a complete literary and scholarly knowledge of French, German, Italian and Spanish, she spoke all four languages with difficulty, though accurately and grammatically; but the minetic power of catching Intonation and accent was wanting. Greek and Latin she could read with thorough delight to herself; and Hebrew was a favorite study to the end of her life. In her younger days, especially at Geneva, inspired by Professor de la Kive's lectures, she had been greatly interested in mathematical studies. At one time she applied herself heartily and with keen enjoyment to geometry, and she thought that she might have attained to some excellence in that branch if she had been able to pursue it. In later days the map of the heaven in y constantly on her table at

for the skill, judgment and good taste he has displayed in the choice and arrangement of the letters and journals. They do tell the life of George Eliot in her own language, and precisely because of the form of thought-vehicles employed, the lightly sketched outline of that life is enriched and filled in with a profusion of the most beautiful and profound thoughts, and lightened by abundant examples of that delicate and subtle wit which lends such a charm to her books. And her letters show also how strong a tendency to sadness her mind had, uncon-sciously to herself. Theoretically she was neither a pessimist nor an optimist, but what she called a meliorist": hoping for the best under all circumstances. But that undercurrent of melancholy which is the accompaniment of profound and penctrating intelligence was very marked in her character, and may be regarded as the dominant influence in her writings. And in her a mind masculine in its vigor was combined with a peculiarly womanly temperament. She was very gentle, and by no means what is called independent. She was exceedingly distrustful of herself, yet thoroughly competent to decide for herself. Her religious feeling was not formulated, but it was none the less operative in her life and works. Though she was strongly influenced by the scientific movement of the time she saw clearly the limitations of science, writing on one occasion: "I think we must not take every great physicist-or other 'ist'-for an apostle, but be ready to suspect him of some crudity concerning relations that lie outside his special studies, if his exposition strands us on results that seem to stultify the most ardent. massive experience of mankind, and hem up the best part of our feelings in stagnation,"

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Route," at 4:00, 7:45, 3830, 11:15 a.m., 1:30, 4:50, 4:50, 4:50 at 5-10 8-20, 10-30, 10-30 a. m., 1-00, 3:30, 6:20, 6:10 p. m., 8UNDAY, 8-15 a. m., 4-30 b. m. PHILIPSBURG, Penn., 7-45, 8-45 a. m., 9-10 m. PHILIPSBURG, Penn., 1-7-45, 8-45 a. m., 3-45, 4-50 p. m. Per WILLIAMSPORT, SUNBURY, LEWISBURG, and MAHANOY CITY at 7-45, 8-45 a. m., 3-45, 4-60 p. m. Fer HARRISBURG at 4-50, 7-45, 8-45, a. m., 1-00, 1:30, 4-00, 6-30, 6-45, 1-2-60 p. m. Sundays at 5-30 p. m., 1-00, 1-30, 4-00, 5-30, 5-45, 1-2-60 p. m. Sundays, 5-30 p. m. For SCRANTON at 7-90, 8-45 a. m., 1-00, 1-30, 3-45, 5-45 p. m. Sundays at 5-30 p. m. Per BILIPSON at 7-00 at 7-50 at 7-50 p. m. Per DILIPSON at 7-90 at 7-90, 8-45 a. m., 1-00, 1-30, 3-45, 5-45 p. m. Sundays at 5-30 p. m. Per TAMAGUA at 7-90, 7-45, 8-45 p. m. 1-90, 1-30, 3-45, 4-50, 1-3-60 p. m. 0 p.m. sb THLEHEM, ALLENTOWN and MAUCH CHUNK 100, 7:00, 8:45, a.m., 1:00, 1:30, 3:45, 5:45 p.m. Sunday at 5:30 p. m. For EANTON at 4:00, 7:00, 8:45, a. m., 1:00, 1:30, 3:45, 4:00, 4:30, 5:45, 6:30, 7:00, p. m. Sundays 4:00, a. m., 5:30 p. m. For HIGH BRIDGE BRANCH, at 4:00, 8:45 a. m., 4:00, 4:30 p. m.

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